

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 35.

NEW-HAVEN, JANUARY 31, 1824.

VOL. VIII.

SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

Written by the Poet Montgomery.

(Concluded from p. 534.)

In 1734, some Brethren went among the Indians of North America. Their labours, their trials, their sufferings, and their success, were extraordinary even in missionary history. Many thousand of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrine of God their Saviour both in their lives and by their deaths. On one occasion, ninety-six men, women, and children being treacherously made prisoners by white banditti, and marched away from their peaceful habitations and beloved teachers, were scalped and tomahawked in cold blood; and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time eleven Missionaries, male and female, were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.* In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground, by the American army

* Some particulars of this tragical scene, were related by a sister who was almost miraculously preserved.—A cruel Indian war, occasioned by the contests between the English and French, had broken out, spreading terror and confusion through the whole country. "Late in the evening of the 24th of November, 1755, while the missionaries were at supper, their attention was suddenly roused by the continual barking of dogs, which was followed by the report of a gun. On opening the door of the mission-house, they observed a party of hostile Indians standing before the house, with their pieces pointed towards the door. On its being opened they immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garret, and barricaded the door with bedsteads. Hither the savages pursued them; but not being able to force open the door, they set fire to the house, which was soon enveloped in flames. Brother Fabricius, in attempting to make his escape, was perceived by the Indians, and instantly wounded by two balls. They then seized him, and having dispatched him with their hatchets, took his scalp, and left him dead on the ground. Eleven persons belonging to the mission were burnt alive, among whom was a child only fifteen months old. Sister Sonseman, already surrounded by the flames, was heard to exclaim, "'Tis all well, dear Saviour; I ex-

pected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed, and having made a hearty meal departed.

under General Harrison. A Missionary and his wife accompanied the Christian Indians on their flight, who endured, for more than two years, the most deplorable privations with unshaken resignation, thankful to God that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion, he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion, will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a heathen, and have grown old amongst them; therefore I know how heathens think. Once a preacher came, and began to explain to us that there was a God. We answered dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then, again, another preacher came, and said, You must not get drunk, nor steal, nor lie, &c. We answered, thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are more drunken than thine own people? And thus we dismissed him. After some time, Brother Rauch came into my hut, sat down, and spoke nearly as follows:—'I am come to you in the name of the Lord of heaven and of earth: he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of a man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern: however, I could

pected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed, and having made a hearty meal departed.

not forget his words; they constantly recurred to my mind. Even, when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your word to gain entrance among the heathen."

In 1737 George Schmidt settled in South Africa, and built himself a hut, and cleared a piece of ground near Serjeants River. Finding it impossible to learn the Hottentot language, he set resolutely upon the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning the scriptures. In the course of seven years he baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he went to Europe to obtain assistance, and to procure powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he was never permitted to go back to the colony. His heart, however, was among his Hottentots till the hour of his death: he was wont to consecrate a part of every day to secret intercession with the Lord in their behalf, and it is recorded, that he was at length found a corpse in the performance of this duty. Meanwhile, though his scholars and converts kept together for some time, expecting his return, they were in the sequel lost among their countrymen; and during fifty years, according to human apprehensions, his labours seemed to have been in vain, and his prayers unanswered. But at the end of that interval, the Brethren were enabled to send three men of like spirit with George Schmidt, to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot which he had cultivated: the ruins of his hut were yet visible, but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called *Bavians' Kloof* (Baboons' Glen.) The new Missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the word of God, and taught their children to read it, under the shade of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruit were not all that remained of the good man's labours—an aged

blind woman, who had been one of his converts, being traced out, produced a Dutch Testament, which he had given her when he left Africa, and which she kept as her greatest treasure, carefully wrapt up in two sheep skins. A young Hottentot woman was in the habit of reading occasionally from this book to her; and this young woman became one of the earliest converts of the three Brethren. In that place (since called *Gnadenthal*) there is now a flourishing congregation of Hottentots, and at a considerable distance another, (*Groenekloof*), which is also greatly prospering.

A third Settlement has been lately begun, under the encouragement of the British government, on the White River, near the borders of *Cassraria*. The afflictive disaster that befel this settlement, in its destruction by a horde of *Caffre* savages, is well known to those who are at all acquainted with the progress of the Brethren's Missions. By the return of peace the Brethren have been enabled to resume their post; but the devastation was so complete, that much greater expense and labour will be required to re-establish the settlement than was necessary at its first formation. Its inhabitants are increasing, and it is beginning to assume the beautiful appearance of the two former stations, which according to the testimony of both friends and enemies to Missionary exertions, are like the garden of the Lord in the midst of the wilderness—the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The change which has taken place in their hearts the eye of God alone can see in all its aspects, and contemplate in all its issues; but it is sufficiently obvious to all, that the love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to himself.

From the American Missionary Register.

UNITED FOREIGN MISSIONARY SOCIETY.

(CIRCULAR ADDRESS.)

The Board of Managers of the United Foreign Missionary Society are once more compelled to state to their fellow-christians in general, and to the Ministers and Churches connected with that Society in particular, the financial embarrassments under which they are labouring. Urged by the command of their God and Saviour, to "Go into all the world, and preach the Gospel to every creature," they devised a

missionary plan, having the world for its field, but which particularly contemplated the introduction of the gospel, with the arts of civilized life, among the aboriginal inhabitants of this country.

That plan being more expansive in its nature, and efficient in its operation, than any heretofore acted upon in this section of the United States, they were led to believe would excite a higher degree of interest in its favour, produce far greater and more durable effects, and thus form a new era of missions in the history of the American churches. In these views they were greatly strengthened, when, having submitted their plan to the highest judicatories of three denominations of christians, united in the bonds of one common faith, it received their unqualified sanction, accompanied with the pledges of future patronage and support. The government of the United States, pursuing at the same time a just and philanthropic policy towards the Indians, offering and promptly affording aid to all such Benevolent Institutions as should heartily engage in the work of their civilization, the directors were encouraged to proceed.

In entering upon this arduous undertaking, they did not so miscalculate as to suppose that at the bare approach of their missionaries, every object would be accomplished. To attain those objects, they knew that instruction must be conveyed—the mind enlightened—prejudices vanquished—habits changed—and the whole savage heart renewed by the power of Divine Grace.

So many and so serious were the obstacles to be encountered, that had they been left to the suggestions of their own carnal reason, they are confidently persuaded that they would never have embarked in the enterprise. But all objections were silenced by the will of the Master, and the history of his faithfulness was the guarantee of their success.

Aware, however, that this work must be attended with difficulties requiring wisdom, energy, patience, perseverance, and much prayer, they resolved to renounce their own strength, to cast their burdens on the Lord, to act by faith, and to go forward.

For more than six years has this concern been diligently prosecuted, and the Society now numbers two Missionary Establishments among the Osages, one at Tuscarora, one at Seneca, one at Cataraugus, one at Fort Gratiot, and a seventh now commencing at Mackinaw.

In all these establishments, the education of youth, withdrawing them from for-

mer pursuits, and training them to discipline and labour, are great and primary objects. Nor has the labour of their missionaries been unattended with success. On the contrary, that success has been as great as, under existing circumstances, could perhaps have been expected, and the prospects of the Board, so far as the Indians are concerned, are certainly encouraging.

The great difficulty with which the Directors have to contend, is the want of pecuniary means, and that difficulty has at length assumed a very serious aspect. In necessary disbursements, they have incurred a debt to their Treasurer, amounting to the sum of \$6000, and expect additional and inevitable drafts to be made upon them shortly to the amount of \$3000 more.

To liquidate that debt they have no resource under Heaven, but in the friends of the missionary cause, and especially in the ministers and people of our churches.

The government of the United States has redeemed, and will, no doubt, in future redeem, all its engagements, to this society. Many of the churches too have come forward, and have set examples worthy of imitation. But it is a fact not to be concealed, that the churches, on a large scale, have never so patronised the institution, either in disseminating the Missionary Register, now published for its exclusive benefit, or by public contributions, as to enable it to operate to advantage. In many parts of the church, no auxiliaries have been organized, and when they have been organized, we are sorry to say, they have not generally moved with that alertness which had been anticipated.

And now, brethren, in the name of our common Lord, we inquire whether you are prepared to abandon this Institution? Shall our labour be lost—our prospects blasted—our missionaries disbanded—the Indians left to perish—and the property heretofore accumulated by this Board, sold to pay its debts?

We assure you, dear brethren, that, if prompt and efficient relief is not afforded, we see no way at present of avoiding that result.

We know that frequent appeals are made to your charity, but who among you all is the poorer for its exercise?

How long has the church of God been praying, "Thy kingdom come, thy will be done on earth as it is in heaven;" and now, when God is answering that prayer, when through human agency, under the influence of his Holy Spirit, he is introduc-

cing and multiplying means for the accomplishment of these very ends, shall we now, and under these circumstances, become weary in well doing? Are there any among us who can possibly think they have already done enough, or too much for him, who has done so much for them? If we deliberately sit down and calculate our means, and see how large a proportion of our daily living is expended in perishable and temporal objects, and how small a proportion is dedicated to such as are imperishable and eternal, will there be much room for self-gratulation? We believe, in most instances, there will not: and if the plans now pursuing in favour of the Red Men of the forest, shall fall through, what is to become of them, and what will become of future missionary operations in their behalf. These whole embodied tribes are that Lazarus who now lies at our door, the perfect child of helplessness and misery, and shall we, or can we, consent to shut up from him our bowels of compassion?

We are sometimes told, that charity must begin at home: but if the Apostles had tarried in Judea till every unconverted Jew had been brought to a knowledge of the truth, what had become of us Gentiles?

The Apostles of the Lord did not so judge. They knew that exertion abroad would produce reaction at home. At all events, they preferred simple obedience to Heaven, to all human reasoning. They had received a banner, to be displayed in the cause of truth; they did display it, and it proved to be the wisdom of God, and the power of God to the salvation of many, very many precious and immortal souls.

Humbly following in their steps, and unworthy as we are of such distinguished honour, we nevertheless hope for similar results.

Having spread this application before you, brethren, we wait to see how the Lord will dispose of it. And in the mean time remain, and with very great respect, your affectionate fellow-labourers in the bonds of the gospel.

In behalf of the Board of Managers.

PHILIP MILLEDOLER,
GARDINER SPRING,
THOMAS M'AULEY,
JOHN KNOX,
W. W. PHILIPS,
STEPHEN VAN RENSSELAER,
JONATHAN LITTLE,
ZECHARIAH LEWIS,
MOSES ALLEN,
New-York, Jan. 1, 1824.

Committee.

SENECA MISSION.

ANNUAL REPORT TO THE SECRETARY
OF WAR.

Seneca Mission, Dec. 1, 1823.

Respected Sir,—In making out a report to your department, in relation to the progress and probable prospects of this Station, I have to say in the general, that, so far as we can see, our connexion with this interesting people is quite as encouraging as we had any rational ground to expect.

I would remark more particularly, that our prospects in the school department are brighter than on the preceding year; and what is to us a very great inducement to persevere, in addition to the increase of scholars, is, that the Establishment seems to acquire more and more the confidence of the people.

The school at present numbers *thirty* children, who are clothed and fed at the expense of the mission; being *ten* more than the number reported last year. Of these, 22 are boys and 8 girls. The first class consists of ten, who read fluently in the New Testament, and write handsomely. The second class consists of five, who read in easy readings, and spell in words of three and four syllables. The third class, consists of three, who spell well in two and three syllables. The remainder have been recently admitted to the privileges of the school, but since their entrance have made good improvement. Their ages are from 7 to 15.

The girls have made, we think, desirable proficiency in the knowledge of domestic economy; performing, with considerable facility, the ordinary functions of the kitchen; and a few have made excellent progress in some of the branches of needlework. We have only to regret that more of this sex are not placed more immediately within the scope of our instruction.

The boys, during the last summer, consisting then of about eleven in number, cut, split, and corded 35 or 40 cords of wood; and with the assistance of the Superintendent cleared off three acres of land, which is now broken up for the benefit of the mission.

The number of worshippers on the Sabbath, who attend stately on the preaching of the gospel, consists ordinarily of about 115 or 120 souls. It is perhaps sufficient here to remark, that their attention and desire for instruction in Bible truth is such,

as in our judgment would argue a criminal omission of duty in those of their teachers who would overlook or but slightly esteem exertions of this sort among the adults. As a proof of this, I would mention the punctual attendance which is paid by the christian party generally to the observance of the Sabbath. In this respect, it ought to be added, they are far more correct and exemplary than many of their white neighbours.

The current expences of the mission, since the 1st of Nov. 1822, including \$35 for a barn and stable, are \$2486 76.

Hoping that, by a reliance on Divine Providence, we may yet be enabled to fulfil the expectations of our christian friends and the wishes of the government, I remain, with sentiments of profound respect.

Your humble serv't.

T. S. HARRIS.

BRIEF VIEW OF THE MISSIONS.

UNDER THE CARE OF THE UNITED FOREIGN MISSIONARY SOCIETY.

From the American Missionary Register, for Jan. 1824.

The Society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch, and Associate Reformed Churches.

Communications from individuals of societies out of the United States, should be addressed to the Rev. John Knox, Secretary for Foreign Correspondence, New-York.

All communications relating to the general concerns of the society, and to the American Missionary Register, should be addressed to Zechariah Lewis, Domestic Secretary and Editor, No. 38 Broad-st. New-York.

All letters relating to the pecuniary concerns of the Society should be addressed to Moses Allen, Treasurer, No. 13 Wall-st. New-York.

1. Union Mission.

Commenced in 1820.—Situated on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, Missionaries; Marcus Palmer, Physician and Surgeon; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, Assistant Missionaries. There is a school at this station of thirteen Indian children, who live in the mission family.

2. Great Osage Mission.

Commenced in 1821.—Situated on the North Bank of the Marias de Cein, about six miles above its entrance into the Osage River, and about 80 miles S. W. of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, Missionaries; William N. Belcher, Physician and Surgeon; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, Assistant Missionaries. At this station there is a school of fifteen Indian children, living in the family.

3. Tuscarora Mission.

This mission, having been under the care of the New York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara co. New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this Mission, the vacancy is temporarily filled by the Rev. Mr. Smith, of Lewiston.

4. Seneca Mission.

Commenced by the New York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, Missionary; and Mr. H. Bradley, Assistant Missionary. There is a church of four Indian members—also a school of thirty Indian children, living in the mission family.

5. Cataraugus Mission.

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, Assistant Missionary. A school of twenty-one Indian children living in the family.

6. Fort Gratiot Mission.

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823.—Situated on the River St. Clair, about 1 mile below the outlet of Lake Huron.

Mr. John S. Hudson, Assistant Missionary. A school of twelve or fifteen Indian children living in the family.

7. Mackinaw Mission.

Commenced in October, 1823.—Situated on the island of Michilimackinack, within the limits of the Michigan Territory.

The Rev. Wm. M. Ferry, Missionary. A school of ten or twelve Indian children, living in the family.

Most of the Missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

LIBERATED AFRICANS.

We extracted some time since from the annual report of the Secretary of the Navy, an anecdote of the rescue of eleven kidnapped Africans from a British ship, which came to the port of Baltimore. The following more detailed and interesting account of the affair is given in the last number of the North American Review.—*N. Gaz.*

Several months ago, a vessel came into the harbour of Baltimore, which, from va-

rious circumstances, was thought to have negroes unlawfully detained on board. So strong was the ground of suspicion, that a few individuals took on themselves the responsibility of searching the vessel, and they found concealed, eleven negroes, who were foreigners, incapable of speaking or understanding the English language. A prosecution was accordingly entered against the captain, as being engaged in the slave trade, but as he affirmed that the negroes were his own property lawfully acquired, and no proof of the contrary could be adduced, he was acquitted. The law demands, that in all doubtful claims to the property of slaves, the labour of proof shall rest on the claimant, and as the captain, in the present case, could produce no such proof, the negroes were detained by the court, although he was permitted to escape. Through the humanity of some of the active members of the Colonization Society, these negroes were provided for by being distributed among several families in the neighbourhood of Baltimore, to remain till they should learn the language and be able to express their wishes in regard to their future destination.

Fortunately about this time, a young African by the name of Wilkinson, a native of the Susoo country on the Rio Pongas, arrived in Baltimore. Some years ago a chief of the Susoos entrusted two of his sons to the care of the captain of a French vessel, trading in the Rio Pongas, who promised to take them to the West Indies, have them educated, and return them at the end of four years. When the stipulated time had gone by, and nothing was heard of the boys, Wilkinson was despatched to the West Indies to search them out. He succeeded in finding them, but had the mortification to learn that the treacherous captain had not been true to his word; he had deserted the boys, and they were turned over to work with the slaves. Wilkinson recovered them, however, without difficulty, sent them to their father, and came himself to Baltimore to take passage home in the colonization packet. He had already been in England, and spoke our language with fluency.

Soon after his arrival he visited some of the recaptured Africans just mentioned, and discovered that they came from the region bordering on his own country, and spoke a dialect which he well understood, although it was not his native Susoo tongue. They were overjoyed at seeing a person with whom they could converse, but were incredulous when he told them, that they were free, and might return

home if they chose. They said he was deceiving them, that they knew they were slaves, and should never again see their native land, their relatives and friends. So thoroughly were they impressed with the melancholy conviction of being in slavery, that no protestations on his part could make them believe in his entire sincerity. They exclaimed with raptures at the thought of freedom, and of going back to Africa, but would not hope that such a dream could ever be realized.

The situation of these persons was made known by the Colonization Society to the President of the United States, who said, that if proper certificates were given of their desire to return, the government would pay the expense of transportation. The navy agent at Baltimore was ordered to have them examined. They were brought together for this purpose, and as the examination could only be carried on through Wilkinson as interpreter, he gave his testimony under oath. We shall speak of this interesting examination nearly in the words of Mr. Coale, Secretary of the Baltimore Auxiliary Society who was present, and took an account of the proceedings in writing.

The general question was put to them severally, whether they wished to remain in this country as freemen, or be sent to Mesurado, and thence, if practicable, to their homes? Dowrey was the first who was called to answer. He was a chief in his own country, of whom Wilkinson had some knowledge. He replied, 'I wish to go home, I wish to see my father, my wife, and children, I have been at Mesurado, I live but three days' walk from that place.' Barterou answered, 'Let me go home, I have a wife, I have two children, I live a morning's walk from Dowrey.' The next person called was Mousah, the son of a highly respectable chief, with whom Wilkinson was personally acquainted. He had been living with General Harper, and when asked if he was not disposed to remain and be instructed, and go home hereafter and teach his countrymen, he replied 'General Harper is a good man, he will give me clothes and food, and be kind to me, but he cannot give me my wife and children.' When the general question was put to Cubangerie, he replied; 'Why do you ask this over and over? Do you not know that nothing is so dear as a man's home? I am so rejoiced at the thought of returning that I want words to express my thanks. Mazzey said: 'My mother is living, my father is living, I have two sisters, I shall be grateful to those who send

me to my family and friends.' The answer of Fanghah was ; ' I shall be joyful to go home, I have a father, mother, wife, sister, and three children to meet me in my own country.' Corree said, that all he desired was to be landed in Africa, and he should soon find his way home. Bauhah made nearly the same reply.

After these eight persons were examined, they expressed great anxiety to be joined by two of their companions not present. These had been placed with a man, who, it seems, was unwilling to part with them, and had reported that they wished to remain. This proved to be a false pretence, set up with a view to profit by the labour of the negroes ; and whatever may be the power of the law in such a case, it will be difficult to make it appear in the eye of justice in any better light than the crime of being engaged in the slave trade. A writ on a fictitious suit was taken out against the negroes, and they were thus released from thralldom, and brought to the place of examination. When they arrived, their companions sprang with ecstasies to meet them, embraced them again and again, caught them in their arms, raised them from the ground, and continued for half an hour at intervals to embrace and shake them by the hand. Nothing could exceed their joy when told that they were free, and would sail in a day or two for Africa.

These rescued Africans, full of gratitude for their deliverers, sailed with Wilkinson in the *Fidelity* for Mesurado, in the month of October last. Dr. Ayres had directions to send them home as soon as they arrived. One boy still remains. He spoke a different language from any of the others, and could not be understood by them.—He will doubtless be returned, when he shall have learned our language sufficiently to make known his wishes.

MUSIC.

AN EXTRACT.

Music is a language, and when introduced into the worship of God, its influence cannot be of a negative character. This deterioration of musical taste is much more intimately connected than many persons imagine, with either the absence or the perversion of those feelings which social worship is designed to call into exercise. That part of the public service of religion which, when properly conducted, is at once the most solemn and the most delightful, is, for the most part, suffered to become a hinderance rather than a help to devotion.

The state of our public singing is, in fact, a disgrace to our churches. We do not say that this arises altogether from the neglect of music ; but certainly, matters could never have proceeded to this length, had a proper attention been bestowed on the cultivation of ecclesiastical music as a part of Divine worship. We are quite satisfied, that, if music is not worth being cultivated for religion's sake, singing ought to be banished from our places of worship. If music is not capable of aiding devotion, it is certainly very capable of destroying it, and what is so much worse than useless, had better be dispensed with. We cannot consent to regard this subject as one of subordinate importance. What may be the value or beneficial influence of music in itself considered, or viewed as a secular amusement, we care not to determine ; we are speaking of it as connected with that sacred object which reflects its own dignity and importance on every thing belonging to it. We think that there are religious motives which urge an attention to music as a science ; because it is only when studied as we would study any other language, that we can learn to speak and understand it aright. There is no religion in music, we admit ; but, if music were not capable of subserving a religious purpose, it would never have been made a part of Divine worship. We might go further, and say, that we should not in that case have been made susceptible of the pleasures of music. He who created us what we are, as regards our physical capacities, has made us what we are for his own glory ; and, in endowing us with this extraordinary faculty of giving melodious expression to our feelings, and in making us capable of the physical emotions produced by harmony, the Almighty doubtless had in view some end connected with that only worthy purpose of our being. The very design of music, considered as the law of sounds, would seem to be the connecting of delight with the liturgical adoration of the Deity.—Music is the native language of delight : it may be made to express sorrow or complaint, or other pensive emotions, but this is only as there is a 'joy in grief,' a solace in complaint, a rapture in the tears of contrition and in the sigh of hope, which come the nearest to the unmixed delights which awake and sustain the harmonies of heaven. And the delight which music was designed to express, is that of the happy being joying in his Creator and in the works of his hands. The long divorce which both the science and the practice of music have suffered from its genuine pur-

pose, has well nigh obliterated in the minds of most persons, all idea of its Divine origin, and, with that, all sense of the wisdom and goodness displayed in that law of our physical constitution on which it depends. It is thought of as the mere invention of man, being identified with the abuses to which it has been perverted, rather than with its true design.—Man, however, was no more the author of the musical scale, than he was of the rainbow. The facts which are the basis of all harmony, the chord which is heard when a single note is struck upon a bell; the responsive vibrations of solid bodies to some one note of the scale; that exquisite phenomenon, the Eolian harp, which gives such varied and expressive harmony from strings tuned in unison; the inherent and inexplicable difference of expressions between the major and the minor modes which even an infant perceives when the minor third is struck instead of the major chord;—all these facts, we say, belong as much to the laws of nature, are as much proofs of the all-wise and beneficent design, as the phenomena of optics and the magnificence of the visible creation. Music is a human science, just as the other branches of natural philosophy are human sciences; it may be considered, as almost a branch of the mathematics,—the link between abstract truth and sensitive pleasure, the algebra of feeling. But though a human science, it is no more a human invention than the divine gift of speech. It is a low and degrading view of music which considers it as primarily an amusement, although it is perhaps the most innocent and rational of amusements. It is at least capable of being something much more than this. Its lowest praise is, that it is one of the few sensitive pleasures that leave no stain; it can excite the imagination without polluting it. But its acknowledged power of suspending the force of the angry passions, and of quietting the mind, as well as of predisposing to the exercise of the social affections, gives it the character of a moral medicine, and illustrates its fitness for the purposes of devotion. We need not go to heathen fable in proof of its suasive and medicative power. The manner in which the harp of the Son of Jesse wrought on Saul, is matter of history.—And the predisposing power of music seems at least to be recognized, when it is said that the prophet Elisha, on being inquired of by the confederate kings of Israel, Judah, and Edom, called for a minstrel, and that “when the minstrel played,

the hand of the Lord came upon him.”—2 Kings iii. 15.

Now then, will it be contended for a moment, that our church singing, or congregational singing, is music, or is adapted to answer the moral purpose of music? Any thing but this. It serves to relieve the preacher, to display the tuneful gifts of the clerk or the choir, to amuse that portion of the congregation who delight to exercise their voices, and possibly to soothe a few good people who are blessed with no ear for music, and who, though they cannot tell one tune from another, can make melody in their hearts to the Lord. But it is by means of abstraction from the music, not by its aid, that any persons possessed of musical feeling, are enabled to join with any complacency in the public worship. Often and often have we had occasion to regret our unfortunate sensibility of ear, (though by no means excessive or fastidious,) when chained by propriety to our seat in the house of prayer during the vociferations of a graceless band. Often has the exclamations of good old John Ryland, of Northampton, on one occasion, occurred to us: “Do ye call that singing? if the angels in heaven were to hear ye, they would come down and wring your necks off.”—*Eclectic Review*.

NEW-HAVEN, JANUARY 31.

ORPHAN ASYLUM.

The Orphan Asylum in the city of New York, has existed 18 years, during which time 5,080 children have participated in its protection, and bounty. On the evening of the 18th. ult. the Rev. Dr. Spring preached a sermon in behalf of the Asylum, from Ephesians vi. 4. and a collection of \$230.91 was taken up. There are now in the Asylum 160 children.

SCRIPTURAL HYMNS.

The Rev. Dr. Lee, of Colebrook, has written a small volume of Hymns which will soon be published. These hymns are particularly designed as an accompaniment to a volume of “Revival Sermons,” by the same author.

Installment. On Wednesday the 3rd. of December, the Rev. WILLIAM M'DOWELL formerly pastor of the Presbyterian Church in Morristown, New-Jersey, was installed Pastor of the third Presbyterian Church in the City of Charleston, S. C.—The Congregation of which Mr. M'Dowell is now pastor has been lately formed.

ALABAMA AND FLORIDA.

The members of the Baptist denomination in Alabama, have formed a “Baptist State Conven-

tion," and have appointed fifteen domestic missionaries, who are to be employed in that state and in West Florida. In seventeen counties of Alabama, societies, auxiliary to the State Convention have been formed, and it is expected that similar societies will be formed in all the counties of that State.

WELSH BIBLE SOCIETY.

The Seventh Anniversary of the "Welsh Bible Society of Steuben and Utica," was held in the village of Utica, N. Y. on the 6th instant.

MAINE EDUCATION SOCIETY.

This Society which is a Branch of the American Education Society, has under its care nine beneficiaries. The receipts of the last year, were \$624, and the expenditures \$613. The following is an extract from the Report presented at the meeting of the Society on the 7th ult.

The object contemplated by this Society commends itself, when duly considered, to the understandings and feelings of all enlightened Christians. It has pleased God to institute the ministry of reconciliation and to render it the grand instrument of conveying His truth and grace to ignorant, guilty, perishing men. It is his will that his gospel should be preached to all nations, to every creature; and that wherever churches are planted in the name of the Lord Jesus, they should be furnished with faithful pastors and teachers. And is it not good to bring forward those labourers whom the *Lord hath need of*, in feeding the sheep and lambs of his flock, and in sending the light of his gospel to the multitudes dwelling in darkness? Avarice indeed may plead, that the efforts of education societies are unnecessary. 'Let those who possess talents and piety, and who desire the office of a bishop, obtain an education by their own efforts, and the liberality of their friends.'—But they cannot always do this. Many, who had rather labour with their own hands, night and day, than receive charitable aid, do not discover any way, in which they can *thus* obtain a suitable preparation for the Christian ministry. "Their parents are not able to assist them; they have no wealthy relatives; they have no acquaintance with men and things beyond the little neighbourhood, in which they have always lived;" and their age is such, and their early advantages of instruction have been so small, that they feel the need of devoting themselves wholly to study. Unless the hand of charity is extended, they will be discouraged; they will conclude that Providence has closed the door against them; they will abandon the object, as one of hopeless attainment; and

those powers, which if cultivated, and brought forward, might have rendered them extensively useful, will be in a great measure neglected, and buried in obscurity.

In a day like this, when so much is to be done in the cause of Christ, and so many are needed, and would be employed, at home and abroad, for its advancement, it were much to be lamented, that any pious youth of promising talents should be prevented from obtaining such an education, as would qualify him for the gospel ministry, by indigence. When thousands of ministers are wanted, as at this moment, in the destitute churches in our own country, and thousands more to preach the gospel in places where no churches have been gathered, and where new fields of usefulness are opening among the heathen, and missionary societies are in readiness to occupy them, we cannot surely question the propriety of making every possible exertion to supply so great a deficiency.

Rather let us rejoice in the exertions that are made, and be excited ourselves to increased zeal and diligence in so good a cause.

During the year ending with October last, the American Education Society received 58 beneficiaries, reckoning in all 414, whom it has assisted since its formation. From several other societies, most of them of very recent origin, in different parts of the United States, upwards of 300 more have received assistance.

Of those who will be reared by the hand of charity, some, we may fondly hope, will be *eminently* useful; will exert a very commanding influence; and be very extensively known as the benefactors of their species. But look at a more common case, that of a minister labouring with becoming zeal and fidelity in his own parish, though but little known beyond it. Is it a small thing to furnish a population of 1000, or even 500 souls for 10, 20, 30, or 40 years, with his instructions, prayers and example?

Let us fix our attention on facts. The following statement has already been laid before the public; but it furnishes such encouragement to the effort which this society is making that it may well bear repetition. About forty years ago, a poor, but pious man undertook, by his own efforts, and the aid of friends, to obtain an education for the ministry. While he was at College there was an extensive revival of religion; and it was greatly promoted through his instrumentality. Numbers at that time became hopefully pious, and are now ministers of the Gospel. When prepared,

he became a minister; and his labours have been eminently blessed. The church, which at his settlement consisted of only 20 members, now has about 300. Most of them look to him as their spiritual father; and many of his spiritual children now sleep in Jesus. He has been greatly blessed also in his occasional labours. Numbers, through an extensive region around him, have, by his means, been brought to a knowledge of the truth.

"More than 30 he has assisted in their education for the ministry. And several of them are now labouring with distinguished success in the churches. Suppose that each of these 30 ministers should be instrumental in the conversion of 100 souls; and that 75 out of 100 should become heads of families. Suppose that each minister should also be instrumental, in the course of his life, in raising up three other ministers. Here then are 90 ministers of the gospel; 750 single persons of hopeful piety; and 2250 pious heads of families. Trace their influence upon the next generation; and their influence upon the generations which shall follow, down to the Millennium; and onward to the final consummation. Go up with them, till you reach the summit of the heavenly Zion; and from the infinite glory look round upon the greatness of what God accomplishes by a parish minister."

Such an amount of good may we confidently hope will result from the labours of many an individual indebted for his education to the charities of education societies. Let every one who contributes to this society, do it with the hope, that his donations will be of some avail in raising up those who will turn many to righteousness; and that by the sacred charity which he is aiding to promote, fountains will be opened and streams will flow, that shall through eternity make glad the city of God.

FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF THE STATE OF NEW YORK.

This Society was formed in the year 1805. The receipts of the last year were \$824,63, and the expenditures \$903,39. Six missionaries were employed during a part of the year, "a less number than usual, owing to the difficulty of obtaining them." The Report contains the following general remarks.

1. *What urgent claims have the wastes of our State upon our compassion*

Divine Providence has planted a vast population in the wilderness; their toils in subduing it gain a pittance are severe;

add to this their corroding anxiety by reason of debts for their land. After a few acres are subdued, and coarse fare and clothing begin to be provided for their families, frequently they are driven from their improvements, by an unfeeling proprietor, or his more unfeeling servant, to reduce with a worn out constitution, other forest as the only alternative from starving. Some of these are our unfortunate kindred who have seen better days, and not a few are persons of education, refinement and piety. No matter for that, they are immortals for whom Christ bled; and eternity with its bliss or woe awaits their momentary probation. O let us think of them amidst our ease, our luxuries, our religious privileges. Let us make the case our own.

2. *Timely aid indispensable.*

Here are the germs of future churches and societies who might do valiantly for Christ in this day of wonders—here are those, who, by proper culture, may hereafter people heaven, and reflect the glories of the Godhead. But to witness these effects, what you do must be done quickly; procrastinate, and it is at your peril.—Principles of error and disorganization, native in the heart, are hourly rivetting their influence. Self taught and self sent pretenders, subtle and on the alert, will steal the march upon you, and present an adamant wall of resistance. Preoccupy the ground with right views and habits, and you may mould the public character to all that is lovely and praiseworthy.

3. *Locate more of your Missionaries.*

Fain would benevolence relieve the Macedonian cry from every waste on our globe; but benevolence must be directed by wisdom. A given sum judiciously applied to a few, will effect more than a wider distribution. To generalize is to weaken. The husbandman carefully cultivates a few acres; his toils are rewarded by an exuberant crop; another bestows the same labour on four times the area, and he is almost impoverished. Stubborn facts confirm this position. Vast sums have been almost thrown away upon the itinerating plan. The preacher has sped his way like a bird of passage,—what then? Few hear his appointments; disorders in churches which demand the thorough hand of gradual process are left unhealed; the prejudices of the enemies of truth still exist; and his report is a jejune record of miles travelled and desolation surveyed. On the contrary, confine labourers to a more limited field, and the opposite effects will arise. More

will hear, instruction will suit existing circumstances—affection will be conciliated, truth extended, order and piety will flourish, and the support come, where it ought from those who are benefitted. The directors of the Massachusetts, Connecticut, and New York Missionary Societies, after long experience, are pursuing the latter course.

4. *This society is accomplishing the grand object of its formation, the settlement of pastors.*

Of the six missionaries employed last year, three have been located among the people to whom they were sent, and now mainly supported by their own resources. The other three were previously settled. These cheering facts have occurred almost yearly. How many pastors, at first missionaries on the same grounds, are now surrounded by enlightened and orderly congregations, who in their turn are reinforcing their benefactors to prosecute similar enterprises and to achieve like conquests. We are then gaining our proposed object, and is not this encouraging?

5. *God is with us.*

This argument will confound and put to silence a host of objections. There can be no higher evidence of his smiles than the sending down of his Spirit to convert sinners. But this blessing our missionary stations have experienced. Oneida, Schenandoah, Bennington, Sheldon, Fredonia, and Granby, have been scenes of delightful interest to the good on earth—to the angels in heaven. Many a ministering spirit of light has hovered over these consecrated spots and many have been the hallelujahs in glory to redeeming love.

For the Religious Intelligencer.

MARINER'S CHURCH.

Letter from a gentleman dated New York, Jan. 20, 1824.

DEAR SIR,—In the midst of a city of so religious a character as New York, where there are from seventy to eighty churches opened every Sabbath, it is a matter of some difficulty for a traveller to determine with what assembly he shall unite in public worship, and from which of the ministers of the gospel of reconciliation he shall hear the terms of pardon proclaimed to a ruined race. In this state of uncertainty, last Sabbath, I recollected that a Mariner's Church was established in the city, and without hesitation I determined to visit it in the evening.

Before the services began, I had time to consider the nature of this institution. Had Solomon lived in the present day, I think he would have acknowledged, that there was one "new thing under the sun:" a church erected by charity for the exclusive use of sailors and their families. Sailors have existed probably in all ages, from the time the Ark rested on Mount Ararat to the present period; but where has a church been erected for their use? Where has the heart of christian benevolence regarded the poor sailor, and opened the doors of the sanctuary, and invited him to enter in, and hear the news of salvation? The case has not occurred; and the Mariner's Church of New York, is the first which has ever been appropriated to this long neglected but deserving class of citizens. Yes, a new era has commenced, and seamen are remembered by a few of those who call themselves the followers of Christ; of him, who said "thou shalt love thy neighbour as thyself."

When the congregation were assembled, I judged that there were between three and four hundred men in the lower part of the house, a large proportion of whom appeared to be seamen. The galleries appropriated to their wives and children, were full; and the whole audience were as attentive to the several parts of the worship, as is customary in other churches. All was decent, orderly, and respectful.

Men are apt to doubt whether christian and ministerial exertions among those who are ignorant and debased, will not be altogether fruitless; and as seamen have been considered of this character, it has been supposed that labours to enlarge their minds with religious knowledge, and elevate their affections to him "who measur-eth the sea with the hollow of his hand," would be thrown away, and produce no permanent effects. I am happy to learn that this is a mistaken idea, and that facts daily occurring in Great Britain, as well as in this country, prove it to be groundless. I can state, from the best information, that pungent addresses to the consciences of seamen, are not made in vain. By means of *the truth*, they are convinced of sin, and converted unto God. Many instances have come to light, where "their feet have been taken out of the horrible pit and the miry clay, and set upon a rock, and a new song put into their mouths;" many instances, where a life of sin, has been exchanged for a life of holiness; where the lips long accustomed to profaneness and cursing, have been filled with thanksgiving and praise. Since the establishment of the

Mariner's Church at New York, many a weather beaten sailor has shewn by the starting tear, the agitated frame, and the faltering voice, that his conscience was alarmed; and many have given good evidence to their pastor, that they have passed from death unto life.

It seems singular, that in the largest commercial city in the United States, surrounded by churches and professing christians, that a charity so noble as that of the Mariner's Church, should be allowed to languish for want of funds. This establishment is in debt about six thousand dollars. How easy would it be to extinguish this debt, if men of wealth had as strong a desire to do good with their property, as they have to expend it in costly articles of dress, in magnificent houses, and in splendid equipages? One twentieth part of what is wasted in the latter objects, in a single year by the inhabitants of this city, would wipe off this debt, and establish a fund amply sufficient for the support of the minister.

This church has been built and patronized by christians of different denominations. It belongs to no one class. As all have contributed to its erection, so a board of Directors, composed of gentlemen of various sects, have the management of its concerns. This is a pleasant circumstance, and has been productive of very happy effects. Christians of different denominations have here assembled on common ground; the sharp points of sectarianism have been worn off; and a Union Prayer Meeting for a revival of religion has been established, which has drawn down a blessing from on high. But although a spirit of catholicism has been cherished by this state of things, yet an evil has arisen which probably was not foreseen.—There is no ecclesiastical church connected with this establishment, and whenever a conversion takes place, the individual is obliged to unite with a neighbouring church because *here* there is no body of communicants with whom he can be connected: nobody, obeying one of the last commands of the Lord Jesus, "this do in remembrance of me," with whom he can be associated in celebrating the dying love of our Lord and Master. Surely the wisdom and brotherly love of the Directors can overcome this difficulty, and the time will soon arrive, when the worthy Pastor will no longer have the mortification of losing the members of his congregation at the very interesting time when they give satisfactory evidence of their conversion to God.

It is but a few years since the first effort

was made in favour of improving the religious character of seamen. That effort was made simultaneously in various places in the United States, and in many of the great sea-ports of Europe. As the church is really waking up to the performance of this important duty, how great results may we look for in the course of fifty years? Before that period has elapsed, may we not reasonably expect, that the ships which belong to the christian nations shall truly become temples to the Most High God: temples, where the morning and evening incense shall daily ascend; and where the Sabbath shall be observed with reverence and devotion. Then those seamen who have assisted in carrying missionaries to distant parts of the globe, shall themselves become missionaries in every port they enter. Then shall "holiness to the Lord" be written on the pursuits and the enterprises of a large portion of the human family; whether they remain stationary at their farms and their merchandize, or adventure on the mighty deep, passing from one continent to another; in the prosecution of their lawful but hazardous employments.

From the Christian Spectator.

CONNECTICUT MISSIONARY SOCIETY.

Several years since, a poor but pious man, removed his family from Connecticut, into the northern part of the State of New York. Here he built him a little log cabin in the wilderness, shut out as he supposed from all christian society, and all prospects of usefulness, save in his own domestic circle, where he had erected the family altar on his first arrival. Neighbours gradually began to come around him, though not of a kindred spirit. For a very considerable time, the solitary christian saw the Sabbath dishonoured and profaned, and wickedness rapidly increasing, without any hope of his being able to check the current. His neighbours would spend the Sabbath in drinking whiskey at each other's houses, or in tapping their trees, and boiling the sap into sugar, or collected in parties, they would go out and hunt. He was alone, and knew no other christian in that region. At length he came to the bold resolution of establishing a meeting at his own house. To accomplish this, after having fasted, and prayed for divine assistance, he informed his neighbours that if they would assemble at his house on the ensuing Sabbath, he 'would read a sermon, and make a prayer.' He next split a tree and hewed it into rough benches,

The novelty of the proposal filled the little cottage with attentive hearers. This was the first christian meeting in that region. At the close of it, a second was proposed, and met with a hearty approval. The man continued his meetings and had hearers from ten and twelve miles. This brought him in contact with two or three other pious men, who like himself had been mourning in secret places, without knowing of each other's existence. They united their hearts and their prayers, and were soon strongly cemented in the work of doing good. Their meetings continued to increase in frequency, and in the number of attendants for a considerable time. Things were in this state, when a missionary from the Connecticut Missionary Society arrived. He was received with tears of joy. He preached and visited as long as he could tarry:—during which time he gathered a church, which though small, was firm and strong in the faith. I have only to add, that this people have now a large church, a good meeting house, and a faithful minister.

At the commencement of the settlement of a flourishing village, (I believe it was Batavia,) in the State of New York, there removed from Connecticut a pious lady. She had enjoyed all the privileges of the Gospel till she came into the 'new country,' and now mournfully looked back upon the time when she 'sat under the droppings of the sanctuary of God. She knew no one to whom she could unbosom herself, or with whom she could take sweet counsel. She felt herself to be a stranger and a pilgrim in quest of a better country, but she had no fellow traveller to help and cheer her on the way. While making a visit one afternoon, she met with a lady whom she had not before seen. She providentially mentioned the subject of religion, and feelingly compared her present, with her former privileges. The manner of her speaking was such as to fill the eyes of her new acquaintance with tears; and they immediately knew that they had then found, what they had both so much desired—a christian companion. The first social prayer, ever offered in that village was from the united hearts of these two females, as they that evening knelt together in a little thicket. From that time they met as often as once every week for prayer; and they never prayed without praying for the ordinances of the gospel. After some time, they found a third of kindred feeling. The story that there was a praying circle there, was spread, and many who were not professors of religion,

earnestly requested to be admitted into the circle, and were received. It was thus that the foundation for a church was laid. A missionary from the Connecticut Missionary Society arrives, and a church is immediately gathered. And there are now two meeting houses, two ministers, two considerable churches, and upwards of three thousand inhabitants in that village, where but a few years since, a solitary female was weeping and praying for the ordinances of the Gospel.

SUMMARY.

Messrs. T. & J. Swords of the City of New York, have lately published "Notes on the Epistle to the Romans, intended to assist students of Theology and others, who read the Scriptures in the original," by Samuel H. Turner, D. D. Professor in the General Theological Seminary of the Protestant Episcopal Church.

The present number of Protestant Episcopal Churches in New York, is seventeen.

Mr. Moses Allen, and Mr. Anson G. Phelps both of New York, have each given Fifty Dollars to the Theological Seminary in Bangor, Maine. We have formerly stated that at this seminary the whole course of Academical and Theological Instruction is completed in four years.

The Postmaster General states that there are more than 560 newspapers published in the United States. He supposes that on an average each newspaper office sends 300 papers weekly by mail, and that some "offices are known to send from ten to twenty thousand."

In the American Literary, Scientific, and Military Academy at Norwich, Vermont, under the care of Alden Partridge, A. M. with the assistance of six Professors, there are 155 students.

The Treasurer of the General Assembly of the Presbyterian Church, received in the month of December \$943, for the Theological Seminary at Princeton.

The Rev. Dr. Payson, of Portland, Maine, preached a sermon on the 21st instant, before the Marine Bible Society of Boston. A collection amounting to \$200 was taken up.

The Rev. ANSEL D. EDDY, was installed pastor of the First Congregational Church in the village of Canandaigua, N. Y. on the 7th ult. Sermon by the Rev. Mr. Lansing, of Auburn.

From the Lay-Man's Magazine.

OLD POMPEY.

This man was an African by birth, and is now about ninety years old. He knew nothing about the Gospel of Jesus until within a year past. Always has he been remarked for his faithfulness and activity. Though so extremely old and very infirm, still he appeared to cling to the world with much affection. At length he was told of the necessity of preparing for death. With great difficulty was he made to comprehend the simple doctrines of the Gospel—by dint of perseverance and much labour they were impressed upon his mind. He then saw his sinfulness and felt the necessity of prayer, and earnestly engaged in it. Often was he heard, when approaching his cabin, wrestling for the pardon of his sins for the sake of his Saviour. He mourned over the hardness of his heart, and smiting upon his breast would cry out, "Oh this ting so bad, so wicked," (meaning his heart) "will God forgive me."—He would call to mind his former sins and bewail them bitterly. Every evil in his past life appeared to rise up to his view. He wept over the sins of his youth, and over the sins of his riper years. His distress of mind disturbed him at night—he felt, he said, as if something come to take him down, down into Hell, then he cry to God and God have mercy upon him and give him rest.

When prayed with, he would repeat the petitions, and his spirit seemed to be most earnestly engaged. He felt the necessity of laying aside his peevishness of temper. He appeared exceedingly grateful for religious conversation and prayer. At length his mind became more composed, and his hope in Christ considerable. Aided by that blessed spirit which is always granted to the prayer of the cottager, as well as of the crown, he began to exercise an humble faith in the Redeemer of sinners, and to cast himself upon him for acceptance.

The tract of "Sambo and Toney" was read to him. He took much interest in it. His soul appeared truly in earnest while listening to it, and at conclusion his desire was "O that I was like Sambo." On visiting him one day, one of the ladies of the family asked him if he was not lonely—"Me alone, mistress," says he with emphasis, "me no alone—God with me."

At another time he asked if there was only one Sun and Moon to give light to all the world. On being told there was but one he exclaimed, "What a great God that is to give light to all this great world

with only one Sun and Moon." He asked if the Sun which shone in this country was the same that shone in Africa—When told it was, he seemed filled with awe at the majesty and power of God. At another time he was alone in his cabin during a severe storm—being asked afterwards if he was not alarmed, he said "No—me asleep when the storm come—a loud clap thunder wake me—I start up—but den I thought, God with me—God take care me."

Such is old Pompey—He is ignorant, but he knows he is a sinner, and that there is a Saviour. He finds comfort in prayer, and society in communion with God. He improves his temper from a sense of duty. He looks for another and a better world. He is in the hands of a God who asks little where little has been given. He is travelling to the bar of a Judge who will listen to the prayer of faith, whether it ascend in the broken accents of the slave or the polished periods of the learned.

The Infidel may smile at this account of old Pompey, but may my end be such as I hope his will be, and my home the Paradise to which I trust he is bound.

From the Christian Herald.

MEMOIR OF MRS. GLORIANA CUNNINGHAM.

* On the 19th day of December last departed this life Mrs. Gloriana Cunningham, wife of Mr. Richard Cunningham, of this city, after an illness of nearly three weeks, which she sustained with christian fortitude and calm resignation. Although the path of Mrs. Cunningham was in private life, and consequently afforded but few incidents to attract public attention, yet it would be injustice to her memory not to record some instances of her zeal in her great Master's cause, the beneficial effects whereof are felt, and will continue to be felt by a very interesting portion of the community for many years to come.

Mrs. Cunningham was a native of West Chester, in the State of New York, and born in or about the year 1771. Her parents' name was Lawrence.

Of her early life nothing is known by the writer of this memoir, except that she was then a member of the Episcopal Church.

She was married on the 13th of March, 1793, to Mr. Cunningham, who now survives her; and on the 1st of March, 1793, she was admitted to the communion of the Brick Presbyterian Church, in the city of New York, and continued in communion with that church till her death.

In the year 1813 or 1814 she united her efforts with those of her friend Mrs. Gunn, of Jamaica, Long-Island, (who then resided in New York,) to form and establish an association for the relief of respectable, aged, indigent females, and succeeded in carrying the benevolent design into full effect. To the support of this Society, and dispensing its benevolent contributions among its interesting objects, in conjunction with a very able

and efficient committee of managers, the later years of her life have been principally devoted ; and the success which has attended her efforts proves that more good may be done by individuals who direct their attention to one object or but a few ; and pursue that object or those few *intensely*, than by a wide diffusion of benevolent exertions over a space too extensive for the production of much essential benefit in any portion of it.

This society originated in the feelings excited in the mind of Mrs. Gunn by a distressing case of a lady who had lived well in the world, and enjoyed ease and affluence, being reduced to the necessity of passing the last days of her life in an alms-house. Mrs. Gunn suggested to Mrs. Cunningham that a small annuity in money, with some clothing and firewood, to be provided during the inclement season of the year, might enable many a respectable aged female to sustain herself without going to the Alms-house ; where, whatever provision may be made for the supply of the necessities of life, she must be placed indiscriminately among persons of habits and associations very different from her own ; at a time of life, too, when she may be ill able to sustain the change.

Mrs. Cunningham felt the full force of the suggestion ; and by the united exertions of these two benevolent minds a society was formed ; and a sum of from a thousand to twelve hundred dollars a year has been raised, by which from 120 to 130 respectable indigent females, upwards of 60 years of age, have been assisted every year during the decline of their lives, and many of them have been enabled to pass calmly and with resignation to their last hour without being distressed by a separation from the few friends who remain faithful in affliction, and plunged into a new society and new habits, to which they had never been accustomed.

Several times has the treasury of this Society been exhausted, or nearly so, in periods of extraordinary distress ; and when the managers have been assembled, with melancholy forebodings of the consequences to their aged pensioners, has the subject of this memoir suddenly appeared among them with the joyful tidings that she had collected several hundred dollars extraordinary for them ; on one occasion she produced 400 ! and it scarcely need be added that it caused many a sorrowful heart to "sing for joy."

Mrs. Cunningham was always present at the meetings of the managers, and took an active and unwearied part in the duties which devolved upon them. Her loss therefore will be severely felt ; but if this memoir should meet the eye of only one who will be excited by it to imitate her example and tread in her steps, it will not have been written in vain. She is gone to receive her reward, and "her works will follow her." They were performed not in her own strength, nor with any opinion of her own merit, but in the strength derived from her divine Master, and with a constant and entire dependance upon Him.

During her last illness she was daily attended by a pious friend, who declares she never saw a brighter example of faith and patience than she displayed, nor a greater demonstration of the sublime and delightful truth, that "they are kept in perfect peace whose minds are stayed on God." On the day preceding her death she assembled her family around her bed, pressed upon them the necessity and comfort of a holy life devoted to Christ, and of living in a state of preparation for death.

After which she said to her friend, speaking of her blessed Saviour, "He hath done all things well."

"Though rough and thorny is the road,
"It leads me home apace to God."

Her friend says that her sufferings were great ; but she never heard the slightest murmur or complaint.

In the afternoon preceding her death, she said, in the most emphatic tone that her breath and strength would permit, "Christ is precious ;" and afterwards evidently united in heart, although her voice failed her, in the beautiful hymn which was sung at her bed-side.

"Jesus, lover of my soul,
"Let me to thy bosom fly," &c.

She retained her faculties till her departure, and calmly resigned her soul to the disposal of her Redeemer about 7 o'clock in the evening.

On the next Lord's day after her death (i. e. on the 21st December last) her remains were interred in the cemetery of the Brick Presbyterian Church, after an excellent sermon, preached by the Rev. Dr. Spring, her pastor and friend, from the 12th verse of the 6th chapter of Hebrews : "That ye be not slothful, but followers of them who through faith and patience inherit the promises ;" in which he stated her usefulness—her self-denying exertions, and the interest she felt in the welfare of the church, with the kind and hospitable reception which she constantly gave to the ministers of the gospel, of whom she was the unwearied patroness and friend. Dr. Spring attended her during her last illness, and testified her pious submission and entire confidence in Christ, which enabled her to sustain the attack of the last enemy not only without dismay, but with a firm assurance that through faith and patience she should "inherit the promises."

Notice of her funeral having been given in several of the churches, many hundred persons, accompanied by their pastors, followed her remains to the grave, in testimony of their respect for the piety and worth of one of the most excellent of the earth.

In the course of the service the following beautiful and appropriate hymn was sung :—

Give me the wings of faith, to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

Once they were mourning here below,
And wet their couch with tears ;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

I ask them whence their vict'ry came ?
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to his death.

They mark'd the footsteps that he trod,
(His zeal inspir'd their breast :)
And following their incarnate God,
Possess the promis'd rest.

Our glorious Leader claims our praise
For his own pattern given,
While the long cloud of witnesses
Shew the same path to heaven.

POETRY.

From the Monthly Repository.

HYMN.

There's not a tint that paints the rose
Or decks the lily fair,
Or streaks the humblest flower that grows,
But heaven has placed it there !

At early dawn there's not a gale,
Across the landscape driven,
And not a breeze that sweeps the vale,
That is not sent by Heaven !

There's not of grass a simple blade,
Or leaf of lowliest meen,
Where heavenly skill is not display'd,
And heavenly wisdom seen !

There's not a tempest dark and dread,
Or storm that rends the air,
Or blast that sweeps o'er ocean's bed,
But Heaven's own voice is there !

There's not a star, whose twinkling light
Illumes the distant earth,
And cheers the solemn gloom of night
But mercy gave it birth !

There's not a cloud whose dews distil
Upon the parching clod,
And clothe with verdure vale and hill,
That is not sent by God !

There's not a place in earth's vast round,
In ocean, deep, or air,
Where skill and wisdom are not found !
For God is every where !

Around, beneath, below, above,
Wherever space extends,
Where Heaven displays its boundless love,
And power with mercy blends !

Then rise, my soul, and sing His name,
And all his praise rehearse,
Who spread abroad earth's glorious frame,
And built the universe !

Where'er thine earthly lot is cast
His power and love declare,
Nor think the mighty theme too vast—
For God is every where !

JEWISH MORALITY.

From Jowett's Christian Researches.

A little after nine o'clock, I went to the Synagogue, [in the island of Corfu.] Rabbi Mordas was in the pulpit. In a few minutes he began. He first commented on the excellence of the institution of the Sabbath ; he then proceeded to point out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted the first chapter of Isaiah, to prove that sacrifices alone were not acceptable to God, unless the heart were offered up and given to him. " It is easy to say our regular prayers : but God requires that our life should correspond with our prayers. It is easy to take money out of the

purse and bestow alms : but God requires that our hearts should be in a charitable state ; ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, *If thine enemy be hungry, give him bread : if he be thirsty, give him water.* Some may say that they cannot suppress their passions—they cannot correct rooted habits : Ah ! this is the language of low and base people—people ignorant of morals, and of the beauty of the Divine Law."

Such was the outline of his Discourse, which lasted about twenty-five minutes.

During the delivery of this Discourse, which was in Italian, though I lost many words, and occasionally an entire sentence, I was struck with the thought—"This is exactly the kind of Sermon which I have heard from some professedly christian ministers ; who, leaving out Christ, with the exceptions of a few decent allusions to his history, have preached precisely the same morality—have directed their hearers to work out their own righteousness—have put them on those attempts, as the way to please God—and, to complete their acceptance with him, have bid them, in general terms, rely on the mercifulness of their Creator. Unless the unsearchable poverty of our corrupt nature be declared, and with it the unsearchable riches of Christ be preached, what advantage has the christian teacher, so called, over the Jewish ? He too can exhort to good works, and speak in the beautiful language of the Old Testament concerning the Lord, the Lord God, *gracious and merciful, slow to anger, and plenteous in mercy.*

SABBATH MORNING REFLECTIONS.

"The Lord is risen indeed. This is his day which we are called to meet in his house, and (we in this branch of his family) to rejoice at his table. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day, to give you a morning salutation in his name ; and to say, Come magnify the Lord with me, and let us exalt his name together. If I am not mistaken, I have met you this morning already. Were you not at Gethsemane ; have you not been at Golgotha ? Did I not see you at the tomb ? This is our usual circuit, yours and mine, on these mornings, indeed every morning ; for what other places are worth visiting ? what other objects are worth seeing ? O this wonderful love ! this blood of sovereign efficacy ! the infallible antidote which kills sin, cures the sinner, gives sight to the blind, and life to the dead. How often have I known it turn sorrow into joy."—*John Newton.*

ERRATUM.

In our paper of Dec. 27, p. 471 for "*inferior intelligence*," read "*superior intelligence*." The meaning of the writer was, that the persons referred to were gentlemen of great, or distinguished intelligence, which is an authorized use of the word superior.

CONTENTS.—NO. 35.

Missions of the United Brethren	545	Music—An Extract	550	Connecticut Miss. Soc.	555
United Foreign Missionary Society	546	Orphan Asylum.—Hymns	ib.	Summary	557
Seneca Mission	543	Alabama and Florida	ib.	Old Pompey	558
U. F. M. S. Brief view of Missions	549	Welch Bible Society	553	Memoir of Mrs. G. Cunningham	ib.
		Maine Education Society	ib.	Poetry	560
		Female Miss. Soc. N. Y.	554		
		Mariner's Church	555		